

Designing Family Education Through The Rules of The Quran and Hadith Antropologi

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Abstract

Islamic education should provide young Muslims with the opportunity to learn about their religion. The meaning of education is to develop physical and spiritual potential to obtain certain values and norms. These educational activities can take place in a family, school, or community. The family, school and community are environments that can shape human character. While these three factors influence each other, parenting has the greatest impact on children's education. If the family manages to build a home, the roles of school and community will complement each other. The family is the first and most important environment for a child. This is because the child has a blood bond with his parents that cannot be separated for the rest of his life. Parental consent and parental consent have a large impact on children's behavior. So many moral ailments are caused by the atmosphere of family life. The family is everything to the child. In other words, the picture of the family can be seen from the child's character, habits and morals.

Keywords:

Family Education, Perspective of the Qur'an and Hadith

Introduction

The spearhead of the development of the world of education is marked by the development of science, while science can be analogous to a house where the house has a stick or foundation while this foundation can be interpreted as an education, this analogy illustrates that how important an education is, this is in line with a house that does not have a stick or foundation so it will certainly not be solid. As happened last month about "a 6-year-old girl being tortured by her own biological mother and her biological mother's lover. He suffered injuries and hand fractures. Not only that, the mother and her lover had the heart to leave this poor child just like that in a residential area".¹ Of course for normal people when we hear news like this filled with compassion and compassion for what happens, parents as a family that should be a comfortable place for children but the opposite happens. It can be ascertained the destruction of the child's psychology, this kind of psychological attack causes a lot of destruction of the child's development process from the point of education.

Many parents do not realize that they are the first school or educational institution for their children. This is reinforced by the many phenomena of

¹ Reza Zakaria, News coverage 6, 25 Aug 2020, 18:00 WIB, <https://www.liputan6.com/regional/read/4339396/video-bocah-6-tahun-babak-belur-dan-patah-tulang-disiksa-ibu-kandung-dan-kekasihnya>, accessed on Wednesday, 23 September 2020, at 15.22 WITA.

parents who fully surrender their children to the care of domestic assistants or to formal educational institutions, even though childcare in the family environment has a major impact on children's education and behavior and is the main foundation and can be said to be the first education for children. The family has an important role in education, both in Islamic and non-Islamic societies. Because family is the first place for children to grow and develop. In the family, it takes both positive and negative traits from its members as it develops during its formative years (Pre-school age).

The purpose of this paper is to describe and knowledge in terms of understanding the rules and concepts in education oriented to family education in the perspective of the Qur'an and Hadith. This writing method uses library research that emphasizes the collection of various theories and views so that later clarity will be obtained on how good family education is implemented in the realm of family life.

Result and Discussion

Education in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in the Basic, Function, and Objectives of Education, article 3 which reads:

"National education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".²

Islam pays great attention to education, this is because education is the main center in shaping humans into noble beings more strictly stated in surah Q.S. at-Tin;

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ ٤

It means: *"Verily We have created man in the best possible form".³*

In addition, in the Qur'an Allah Almighty introduces Himself as *al-Murabbi* (Supreme Educator) and *al-Mu'allim* (Supreme Teacher) as stated in surah *al-Fatihah* verse 2 and *al-Baqarah* verse 31:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

It means: *"All praise be to Allah, Lord of hosts".⁴*

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١

² Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System.

³ QS at-Tin (95): 4.

⁴ QS al-Fatihah (1): 2.

It means: "And he taught Adam the names (of things) in their entirety, and brought them up to the angels and said, 'Name me the names of these things if you are righteous of the righteous.'⁵

If we examine carefully from the translation of surah al-Fatihah verse 2 and surah al-Baqarah verse 2 above, it is interrelated and it can be concluded that all praise be to Allah, *Rabb* (God) of hosts. "The word *Rabb* (God) means: an obedient God who Owns, Educates and Nurturing. Overall, starting from the Constitution's description of the function, and purpose of education with the verses contained in several surahs and verses explained, of course, there is a connection in terms of educational objectives. In education we also know there are educators (teachers) and students who are educated, this is also in line with the content of the verses in the Qur'an mentioned above. There are several ways that can be taken in education;⁶

1. Informal preschool education (keluarga)
2. Non-formal education (community)
3. Formal Education (School)

Education has responsibilities in accordance with the information above which pivots on three components, namely; parents within the scope of family, community, and school. In general, education and teaching have concepts including *Tarbiyah*, *Ta'lim* and *Tazkiyah*.

The first aspect is *tarbiyah*; in the Munawir dictionary the word *tarbiyah* is a form of the word *rabba-yarubbu* with the meaning of maintaining, caring, protecting, and developing, according to Syahrudin the word⁷ *tarbiyah* means "increasing and developing or growing and developing".⁸ These two opinions are in line with the goals of education in general which is oriented towards developing the potential of oneself or students and in the context of science makes initially ignorant to know.

One interpretation of verses that can be related to *tarbiyah* is in surah al-Isrā verse 24 which reads:

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ٢٤

It means: "And humble yourselves towards them both fondly and say: "O my Lord, love them both, as they both educated me as a child".⁹

In accordance with the meaning of *tarbiyah* which is nurturing certainly related to the context of a mother's education to her child, the word "*rabbayâni*"

⁵ QS al-Baqarah (2): 31.

⁶ Lajnah Pentashihan Mushaf Al-Qur'an, Thematic Tafsir Al-Qur'an, Education, Character Building, and Human Resource Development, (Jakarta: Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia, 2012), p. 13.

⁷ Ahmad Warson Munawwir, The Most Complete Arabic-Indonesian Al-Munawwir Dictionary, Cet-1 (Surabaya; Progressive Library, 1404 H / 1984 AD), p. 462.

⁸ Syahidin, Tracing Educational Methods in the Quran, (Bandung: Alfabeta, 2009), p. 38.

⁹ QS al-Isrā (17): 24.

which means choosing or educating in surah al-Isrā verse 24 above is an exemplary example of benevolent charity that parents implicate to their children.

The second aspect is *ta'lim*; this word also has a relationship and is related to the educational aspect in the dictionary Munawir detailed that the word *ta'lim* comes from the word *'allama-yu'allimu* which is oriented towards teaching, signing, educating and telling. This word *ta'lim* with various word formation processes that produce words with different paradigms in the Qur'an is 779 times and which contains the meaning of teaching is repeated in the Qur'an 42 times.¹⁰ When viewed from the origin of the word is a *masdar* of the word *'allama* with the basis of the word *'alima* then it has the meaning of "knowing".¹¹ From some of the information above, *ta'lim* can be equated with a term of learning, while in learning there is certainly a teacher or *mu'allim* who gives or can be called transferring the knowledge he has to students or called *muta'llim*.

Components in education cannot be separated from educators and students, besides that aspects of educators and teaching are interconnected or can also be called *ta'lim*. according to Abdel Latif in his journal; "*Ta'leem is more related to academic achievement, competence, and knowledge acquisition*".¹² For him, *Ta'leem* has more to do with academic achievement, competence, and knowledge acquisition/problem solving in knowledge. The third aspect is *tazkiyah*, Ahmad Warson explained "the word *tazkiyah* is found in the Qur'an with its various derivations repeated 69 times".¹³

Family Education

Family in Qur'anic terminology according to Muhammad Fu'ad 'Abd al-Bāqī, there are at least two words that are often used, namely "*al-ashīrah*" with various derivations repeated 5 times,¹⁴

وَعَاشِرُوهُمْ بِالْمَعْرُوفِ ۝١٥...

It means: "And associate with them properly".

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۚ لَبِئْسَ الْمَوْلَىٰ وَلِبِئْسَ الْعَشِيرُ ۝١٦٣

¹⁰ Muhammad Fu'ad 'Abd al-Bāqī *Al-Mu'jam al-Mufahras li al-fāzh al-Qur'an al-Karīm*, (Beirut: Dār al-Fikr, 1987), h. 469-480.

¹¹ Muhammad Idrīs Abdul Rauf al-Marbawī, *Qāmus Idrīs al-Marbawī* juz I (Kairo: Musthafa Al-Babi Al-Halabi wa Awladihi, tt), h. 40.

¹² Abdel Latif Sellami, Rania Sawalhi, Michael Henry Romanowski & Tasneem Amatullah, Definitions of educational leadership Arab Educators Perspectives, International Journal of Leadership In Education, 14 November 2019, h. 13.

¹³ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia...*, i. 577.

¹⁴ Muhammad Fu'ad 'Abd al-Bāqī *Al-Mu'jam al-Mufahras...*, h. 95.

¹⁵ QS an-Nisa (4): 19.

¹⁶ QS al-Hajj (22): 13.

It means: "He calls for something whose benefits are actually closer than their benefits. Surely what he called out was as evil as friends"

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ١٧٢١٤

It means: "And give warning to your closest relatives".

فَلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ ١٨...

It means: "Say if your fathers, children, brothers, wives, relatives".

...وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ١٩...

It means: "even if they are fathers, or children or brothers or their families".

According to Abu al-'Abbâs "the word *al-ahl*, meaning relative, in addition to also meaning as a follower (*al-atba'*) and inhabitant of a place (*ashâb al-makân*)", in other words the word *al-ahl* ²⁰depends on the overall context. For example, *al-ahl* is added to a matter / affair or *ahl-amr* then it can be translated into expert (*wulâtuhû*), another example if *al-ahl* is associated with a place then it means its inhabitants or inhabitants. What is closer to the family if the word *al-ahl* is associated with a person's name then of course it is interpreted as his wife and children. Affirmed in *al Muhîth*'s dictionary, there is a uniqueness in *al-ahl* associated with the place: the word *ahl al-bait* which does not mean as an inhabitant of the house but is translated "family of the Prophet Muhammad (peace be upon him) and his descendants". ²¹

The above description shows two different words that are usually mentioned in the Qur'an but it can be said that the two words between *al-'ashîrah* and *al-ahl* can be translated into family. Affirmed by Muhammad Ibn Mukarram "the meaning of *al-'asyîrah* is commensurate with the word *al-ahlu* which translates as family". ²²

A family is an arrangement that provides nurturing, affection, and a variety of opportunities. The Islamic family, if it is truly Islamic, is the ideal to which Westerners aspire. In other words, the reality of Westerners today is quite the opposite; if they can say that they can stand at the foundation at the foundation of human, social, and ethical development, because what we see happening around us in their midst, the Islamic family with its ideals, with its norms and standards, stands at the opposite of the highest, and therefore, there is no better way to convince Western men, non-Muslim men or women, about Islamic values, about the greatness of Islam, besides inviting them to visit Muslim families. An Islamic family begins with closeness between two families and a potential

¹⁷ QS asy-Syu'ara, (26): 214.

¹⁸ QS at-Taubah (9): 24.

¹⁹ QS al-Mujâdilah (58): 22.

²⁰ Abu al 'Abbâs Ahmad al Fayyûmî *al-Misbâh al-Munîr fî Gharîb al-Syarh al-Kabîr*, (Mawqî' al Islam), Juz 1, h. 161.

²¹ Fairuzabadî *al-Qâmûs al Muhîth*, (Mawqî' al Warraq), Juz 3, h. 53.

²² Muhammad Ibn Mukarram Ibn Manzhûr, *Lisân al 'Arab*, (Beirut: Dr al Shâdir, etc.), Juz 4, p. 568.

partner. Courtship between husband and wife begins after marriage and grows and becomes stronger over time. And marriage is the beginning, not the consummation of this process of courtship and love. In the Western system, love and courtship begin before marriage. Marriage is the culmination of this relationship, and there is no joy left to look forward to in marriage except the burden of responsibility.

Arranged marriage in Islam means the marriage of not two individuals, but two families. Thus both families with all their human, economic, and wisdom resources serve the newly married couple. And all these resources are available to both partners in case of problems. Instead, young men and women in the West meet on their own and decide to marry. Thus after marriage they are left alone, and there is no one to help or guide them to resolve their marital problems. A child in this case has the most significant impact on the development of the child.²³ More affirmed according to Srifariyati:

"Family education is a conscious effort made by parents, because they generally feel called (instinctively) to guide, direct, equip and develop value knowledge and skills for their sons and daughters so that they are able to face the challenges of life in the future".²⁴

M. Miftah Arief affirmed, "good habituation will form a human figure with a good personality, and vice versa bad habituation will form a human figure with a bad personality".²⁵ It is this model that is really the main essence in education, most of which is the process of formation takes place in the family. According to Wahyu, "in the process of child growth, the family is the most important thing that becomes the center of attention",²⁶ this is because the family provides first experiences which are a very decisive factor in the formation of the child's personality.

Family Education Qur'anic Perspective

According to Srifariyati, "the family is a vehicle that is able to provide for the biological needs of children, and at the same time provide education so as to produce individuals who can live in society while accepting and cultivating and passing on their culture".²⁷ Affirmed in the Qur'an Surah at-Tahrim:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْأَجَارُ عَلَيْهِ مَلَكَةٌ غُلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ^{٢٨ ٦}

²³ Roberta M. Berns, *Child, Family, School, Community Socialization and Support*, Edition-10, (United States of America: Wadsworth Cengage Learning, 2010), h. 19.

²⁴ Srifariyati, *Family Education in the Qur'an (Thematic Tafsir study)*, Madaniyah, Vol 2, Edition XI, 2016, p. 230.

²⁵ M. Miftah Arief, *Self-Development Education through Habituation Optimization of Habituation Education and Developmental Psychology*, (Malang: Literacy Nusantara, 2020), p. 55.

²⁶ Wahyu Hasbi, "Family as the First and Main Base of Education", *Scientific Journal of Didactics*, Volume 12, Number 2, 2012, p. 253.

²⁷ Srifariyati, *Family Education in the Qur'an...*, p. 230.

²⁸ QS at-Tahrim, (66): 6.

It means: "O believers, preserve yourselves and your families from the fires of hell whose fuel is man and stone; his guardians were angels who were harsh, hard, and disobeyed God not what he commanded them and always did what he commanded."²⁹

The context of family education gives an image of two parents, namely father and mother in educating their children, in other words, father and mother are not enough just to create a state of affairs that have religious values and harmonious relationships. But in educating children, there is also a need for cooperation or relationships in educating children in the family environment, this is in order to achieve a desired educational goal. This is illustrated in the Qur'an Surah Thaaha:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ٣١٣٢

This verse shows a command between Allah Almighty to the Prophet Muhammad (peace be upon him) and to every head of a Muslim family, to command his family to pray properly and continuously, at all times and earnestly. It can be concluded that in the family there is what is commonly called the head of the household, in the scope of the family is usually known as the father figure, meaning that a father is required to supervise and encourage and remind to establish prayers to his wife and children.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ٢١ ٣١

It means: "Indeed, there has been in the Messenger of Allah a good example for you (that is) for those who hope for (the mercy) of Allah and (the coming) of the Day of Judgment and he mentions Allah a lot".

The above verse can be concluded that example is part of education, in family education of course this example is one of the most influential education for children, affirmed Nashih 'Ulwan "example in education is the most effective and successful way to prepare children in terms of morals, mental and social formation",³² This statement shows that the example of parents is very devoted to the good and bad of children, if the parents are always honest and trusted, it will be imprinted on the children of honesty and trustworthiness.

Family education has the purpose of introducing Islam to children so as to make children strong in their whereabouts. This statement is affirmed in the Qur'an:

²⁹Mujamma' Khadim al Haramain al Malik Fahd, the Qur'an and its Translate, (Madinah Munawwarah: Mujamma' Khadim al Haramain al Malik Fahd, 1412 H), p. 951.

³⁰ QS Tāhā, (20): 132.

³¹ QS Al-Ahzāb, (33): 21.

³² Abdullah Nashih 'Ulwan, *Tarbiyatul 'Aulād fil Islām*, translated by Arif Rahman Hakim, Cet 7 (Solo: Insan Kamil, 2014), p. 516.

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ٣١٣٢

It means: "And Ibrahim had bequeathed the greeting to his sons, as well as Ya 'qub. (Ibrahim said): "O my children! Verily Allah has chosen this religion for you, so do not die except in embracing Islam."

This verse describes that every parent should introduce their children to Islam as the only religion that Allah SWT has decreed and the only religion that is recognized, accepted, and recognized by Allah SWT. In this context, as parents have the obligation to remind their children even though they are adults.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَحْدًا وَنَحْنُ لَهُ مُسْلِمُونَ ٣٤١٣٣

It means: "Were you present when Ya 'qub came (signs) of death, when he said to his sons: "What did you worship after my death?" They replied: "We will worship your God and the God of your fathers, Abraham, Ishmael and Ishaq, (i.e.) the One True God and we only submit obediently to Him"

Family Education Hadith Perspective

According to Daradjat, "the experience of association in the family will have a huge influence on the development of children for the future. The family is also the first and foremost vessel for the growth and development of children".³⁵ This means that if the atmosphere in the family is good and fun, then the child will grow well too, but otherwise if not, it will certainly hamper the child's growth.

It is emphasized in the hadith regarding the responsibilities of the head of the family, among others, as follows:

عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْأَمِيرُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَالْمَرْأَةُ عَلَى بَيْتِ زَوْجِهَا وَوَلَدُهُ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

It means: "Each of you is a leader and each of you will be held accountable to those he leads. An Amir is a leader. A husband is also the leader over his family. A woman is also the leader of her husband's house and her children, so each of you is a leader and each of you will be held accountable for those she leads. (HR. Bukhari No. 4801, Muslim No. 3408, Abu Dawud No. 2539, Tirmizi No. 1627, Ahmad No. 4266)".³⁶

³³ QS Al-Baqarah, (2): 132.

³⁴ QS Al-Baqarah, (2): 133.

³⁵ Zakiah Daradjat, *Islamic Education in Family and School*, (Jakarta: CV. Ruhama, 2015), p. 47.

³⁶ A. Usman Samad. *Parental Responsibility for Children's Education in Islamic Perspective*. Banda Aceh: Ar-Raniry Journal 2018.

The above hadith reveals that a husband or head of the family becomes the leader for his wife and children.³⁷In other words, in the scope of the family, it certainly requires guidance and education from the head of the family, the above Hadith also indicates how important the responsibility of the head of the family (husband) is in educating his family members, both his wife and children.

Regarding the great responsibility placed on the head of the family who will be held accountable later in the Hereafter with regard to his family members regarding his acts of worship is reaffirmed in the words of the Prophet SAW:

إِنَّ اللَّهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَغْرَ غَاهُ أَحْفَظَ ذَلِكَ أَمْ ضَيَّعَ؟ حَتَّى يَسْأَلَ الرَّجُلَ عَنْ أَهْلِ بَيْتِهِ.

It means: "Behold, God will ask every leader what he leads. Is he kept or is he a waste, until someone is asked about his family".³⁸

So in order for the worship of family members to be accepted by Allah Almighty, of course, it must be in accordance with the guidance of the Shari'a, therefore the husband as the head of the family is obliged to educate his family members with religious knowledge. This is also in synergy with surah al-Tahrim verse 6 which is explained in the previous point of education from the perspective of the Qur'an. More emphatically according to Sheikh Saleh Al-Fauzan:

"The husband (head of the family) is responsible for educating him and educating his wife and children. Whoever is negligent in this matter, and his wife and children commit immorality, then he sins, because the reason is that he did not educate and teach them".³⁹

In addition to religious knowledge it is mandatory to be taught to family members both to wives and children, there is also the obligation of the head of the family to teach the Qur'an to wives and children Hadith that strengthens this perception can be seen as follows:

عَنْ عَوْفِ بْنِ مَالِكٍ أَنَّهُ قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَنَظَرَ فِي السَّمَاءِ ثُمَّ قَالَ هَذَا أَوَانُ الْعِلْمِ أُرْفَعُ الْعِلْمُ يَا رَسُولَ اللَّهِ وَفِينَا كِتَابُ اللَّهِ وَقَدْ عَلَّمْنَاهُ أَبْنَاءَنَا وَنِسَاءَنَا نَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ كُنْتُ لَأُطْنُكَ مِنْ أَفْقِهِ أَهْلَ الْمَدِينَةِ ثُمَّ ذَكَرَ ضَلَالَةَ أَهْلِ الْكِتَابَيْنِ وَعِنْدَهُمَا مَا عِنْدَهُمَا مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ جُبَيْرُ بْنُ نُفَيْرٍ شَدَادَ بْنَ أَوْسٍ بِالْمُصَلَّى فَحَدَّثَهُ هَذَا الْحَدِيثَ عَنْ عَوْفِ بْنِ مَالِكٍ فَقَالَ صَدَقَ عَوْفٌ ثُمَّ قَالَ وَهَلْ تَدْرِي مَا رَفَعَ الْعِلْمُ قَالَ قُلْتُ لَا أَدْرِي قَالَ ذَهَابَ أَوْعِيَّتِهِ قَالَ وَهَلْ تَدْرِي أَيُّ الْعِلْمِ أَوَّلُ أَنْ يُزْفَعَ قَالَ قُلْتُ لَا أَدْرِي قَالَ الْخُشُوعُ حَتَّى لَا تَكَادَ تَرَى خَاشِعًا.

It means: "Can knowledge be lifted when in our midst there is the book of Allah, we teach it to our children and our wives?", "The Holy Prophetsa replied: "I used to think you were the people of Medina who understood best." "After that he

³⁷ Ahmad bin Ali bin Muhammad bin Muhammad bin Ali bin Mahmud bin Ahmad bin Hajar Al-Kannani Al-Asqalani Al-Mishri. *Fath al-Barri fi Syarhi al-Bukhari*, (Riyadh: Maktabah Darussalam, 1997), h. 391.

³⁸ Ibnu Hajar Al-Asqalani, *Fathul Baari. Kitab Al-Ahkam*. Terj. Amiruddin. (Jakarta: Pustaka Aza, 2009), h. 113.

³⁹ Syekh Saleh Al-Fauzan, *Al-Muntaqa fi Fatawa Syekh Al-Fauzan*, (Riyadh: Mamluk, t.th), h. 297-298.

mentioned the heresy of the two books even though both of them had the book of Allah 'azza wajalla at their disposal. After that Jubayr bin Nufair met Syaddad bin Aus at the place of prayer and narrated this hadith from 'Auf bin Malik to him, he said: 'Auf is right. After that he asked: Do you know what the raising of knowledge is? Saddad replied: I don't know. Jubayr said: The disappearance of the containers. Jubair asked: Do you know what science was first raised? Saddad replied: I answered: I don't know. Jubayr replied: So solemn that you hardly see a solemn person." (HR. Ahmad No. 22865)".⁴⁰

The above hadith gives a stern warning to husbands to educate their wives and children about the Qur'an, if this is not done by husbands, then knowledge (Qur'an) will be lifted by Allah SWT from this world. In addition, the hadith indicates the responsibility of parents to educate their children, with the language of teaching the Qur'an, because the Qur'an is the source of knowledge, so that knowledge is not lost and lifted. Abu Abdullah further emphasized, "then parents are obliged to teach it to their offspring until the end of life".⁴¹

عَنْ أَبِي صَالِحٍ ذَكْوَانَ عَنْ أَبِي سَعِيدٍ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ مَأْمُونَةً امْرَأَةً تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً إِلَّا كَانَ لَهَا حِجَابٌ مِنَ النَّارِ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ يَا رَسُولَ اللَّهِ أَوْ اثْنَيْنِ قَالَ فَأَعَا دُئِهَا مَرَّتَيْنِ ثُمَّ قَالَ وَاثْنَيْنِ وَاثْنَيْنِ

Meaning: "From Abu Salih Dzakwan from Abu Sa'id: ... None of you gives birth to three children, except they will be a hindrance to hell for him." Then there was a woman who asked, 'O Messenger of Allah, how about only two?' The woman repeated it twice. So the Prophet replied: "Even if only two, even if only two. (HR. Bukahri No. 6766; Muslim No. 4768; Ahmad No. 7053, 10869)."

The above hadith teaches us the importance of having children, the importance of educating children, so that if you have one, two or three children and are well educated, in order to become a shaleh and shalehah child. According to Ahmad al-Misri, the son of shaleh and shalehah will be the defender (shield from hellfire) for both people (can intercede).⁴² It can be concluded that how important the role of the father figure as the head of the family in educating his wife and children. Whoever is negligent in this matter, and then his wife and children commit immorality, then he sins, because the reason is that he did not educate and teach them.

Forming a Happy and Prosperous Family

⁴⁰ Ahmad bin Muhammad bin Hanbal Asy Syaibani, *Musnad Ahmad*, Terj. Muhammad Iqbal, (Jakarta: Pustaka Azam, 2007), h. 875.

⁴¹ Abu Abdullah Muhammad bin Yazid Ar-Rabi' bin Majah Al-Qazwini, *Sunan Ibnu Majah*, Terj. Iqbal dan Mukhlis, (Jakarta: Pustaka Azam, 2005), h. 591.

⁴² Ahmad bin Ali bin Muhammad bin Muhammad bin Ali bin Mahmud bin Ahmad bin Hajar Al-Kannani Al-Asqalani Al-Mishri, *Fathul Bari Syarah Shahih Bukhari*, Terj. Amiruddin. (Jakarta: Pustaka Azam, 2009), h. 763.

When husband and wife play a major role in realizing a happy and prosperous family, it is necessary to increase knowledge and understanding of how to foster family life according to religious guidance and community life guidance. This is certainly intended so that every family member, especially husband and wife, can create stability in a home life full of peace and tranquility, which is the basic capital for building a happy and prosperous family.

In line with Abdullah Fauzi's phrase "Know that marriage is a preferred sunnahan (deed) and a recommended lifestyle. Because by marriage the hereditary population is maintained and the relationship between people is preserved".⁴³ The Qur'an, and Islamic law and even laws all say that marriage is a way to create an eternal and happy family. The realization of marriage depends on the wife and husband who both bear each other's responsibilities. Therefore, marriage is not only a religious obligation for the purpose of pleasing God in this world, but also a civil contract that gives rise to rights and obligations. Some ways to create a prosperous family include:

1. Fostering a harmonious family; In marriage, everyone needs to understand each other's position and carry out their respective rights and obligations in order to achieve harmony in the household. One of the most basic obligations of a husband towards his wife is the obligation to provide for them both outwardly and mentally.⁴⁴ Based on these rules, Islam should oblige a husband to provide for his wife, i.e. work. Wives are expected to obey their husbands, take care of the house, and care for and educate their children.⁴⁵ Strictly in the Qur'an Surah al-Baqarah verse 233 which reads:

....وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ
تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُم بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ ۚ ٢٣٣

Meaning: "... And it is the duty of fathers to bear their food and clothing in a proper manner. A person is not burdened, except according to his ability. Let no mother be made to suffer for her child, nor should a father be made to suffer for her child. Heirs are like that too. If both wish to wean (before two years) based on agreement and deliberation between the two, there is no sin against both. If you want to breastfeed your child (to someone else), there is no sin for you if you give payment in a proper way. Be fearful of Allah and know that verily Allah sees what you do."⁴⁶

2. The relationship between family members and their harmonious environment; The family is not a simple relationship between father, mother, and child, but includes broader relationships with other family members and society. Thus, maintaining and helping each other when experiencing milk, at least praying

⁴³ Abdullah Fauzi, *Fathul Izar*, Bab I, (Kediri: Ats-Tsurayya, 2015), h. 2.

⁴⁴ As-Subki Ali Yusuf, *Family Fiqh (Family Guidelines in Islam)*, (Jakarta: Sinar Grafika Offset, 2010), p. 173.

⁴⁵ Abidin Slamet and Aminuddin, *Fiqh Munakahat I*, (Bandung: Pustaka Setia, 2003), p.173.

⁴⁶ QS *Al-Baqarah*, (2): 233.

for each other if stricken by difficulties is a form of maintaining mutual harmony.

3. Cultivate sincerity to responsibly accept rights and obligations, as well as earnest to obtain lawful assets; Being aware of the responsibilities of being married and taking care of everything about children will foster a diligent and earnest attitude in strengthening one's talents and traits. A husband and wife whose marriage is based on religious guidance, hard work in their business, and their efforts to find the necessities of their family can be classified as a family of worship. Starting a household can create a sense of responsibility, enthusiasm for work, and trying to find halal assets.⁴⁷ Nutrition is an important factor in the realization of family happiness and well-being. So, in order to be able to pass on good offspring and maintain a healthy body, choose halal and good food. Food that is allowed according to Islamic sharia is food that is allowed according to Islamic teachings to be eaten, which includes 3 things: food is halal nutrients contained, getting food is obtained by halal means, and halal in the way food is processed. By consuming halal food, it will produce noble attitudes and morals for our children.
4. Building a household to form a peaceful society on the basis of love and affection; The family is a small structure in a nation that has a great contribution to the nation. Therefore, if a society consists of strong families, then a society will be strong, and vice versa. Marriage teaches people to take responsibility for all the consequences that arise because of it. From a sense of responsibility, and a love for family, comes the desire to change his future for the better in various ways.⁴⁸ In line with the word of Allah SWT surah Ar-Rum verse 21 which reads:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ۝ ٢١﴾

It means: "Among the signs (of His greatness) is that He created pairs for you from your own (kind) so that you might feel at ease with them. He makes among you a sense of love and affection. Verily in such there are signs (of the greatness of God) for the thinking people."⁴⁹

Based on the above verse, the household in Islam is formed in an integration between peace (*sakinah*), love (*mawaddah*), and affection (*rahmah*). Thus, the key to making a family happy and prosperous is harmony. One of the concerns of Islam (which is something that followers of the religion aspire to create) is the creation of rules and laws that are just, flexible, and wise. If people follow the rules faithfully and honestly, there will be no conflicts. Life will be peaceful and peaceful. Peace in this poem can also be enjoyed by members of society.

⁴⁷ Abdul Rahman Ghazali, *Fiqh Munakahat*, Third Printing, (Jakarta: Kencana, 2008), p.30.

⁴⁸ Beni Ahmad Saebani, *Fiqh Munakahat*, First Print, (Bandung: Pustaka Setia, 2001), p. 45.

⁴⁹ QS Ar-Rum, (2): 233.

Conclusion

Education is a conscious effort made by a person or group to mature children, transform knowledge, skills, and attitude values so that their lives change for the better than before. The presence of the family in educational discourse, is a necessity that cannot be avoided, this departs from the existence of a fundamental awareness, that the family is the first social group for humans. It is in the family that for the first time, man learns to communicate and interact with other humans, in the family also man seeks to know himself, and then seeks to construct his life. The Qur'an affirms that Allah has commanded believers to take care of themselves and their families consisting of wives, children, brothers, relatives, sahaya servants to obey Allah. And that he forbid himself and all those under his responsibility not to disobey God.

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